

THE 2.
MANNER
IN WHICH
THE PROTESTANT DISSENTERS
PERFORM
PRAYER IN PUBLIC WORSHIP
REPRESENTED AND VINDICATED;
IN A LETTER
TO
THE REV. RICHARD MANT, D.D.
RECTOR OF ALL SAINTS', SOUTHAMPTON;
OCCASIONED
BY HIS SERMON
AT THE
CONSECRATION OF THE NEW CHURCH,
IN THAT PARISH,
On November 12, 1795.

SECOND EDITION WITH ADDITIONS.

By WILLIAM KINGSBURY, A.M.

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1706.



ADVERTISEMENT.

SOON after the Author returned from the Church, on November the 12th, he recollected what he had been hearing, and drew up the outline of the following Letter. He trusts that all impartial persons who can remember the remarkable parts of his Sermon, will witness for him, that he has not aggravated any of Dr. MANT's terms. If any should object to his troubling the *Public* with a business, that some may consider as merely *local* and *transient*; he begs it may be observed, that the *Congregation*, before whom the Discourse was delivered, was *large*, and *collected* from the *whole Town* and *Neighbourhood*; and that the *impressions* it may have left on many, may *remain* to the *prejudice* of the Dissenters, unless some means were used, to erase them. Besides, the *subject* is a matter of *general* concern, even though the *occasion* had been *more private*. And the Writer is not without the hope, that this little tract may do good — to soften pre-

judices, and promote candour and charity, among sincere Christians of different denominations.

It would have appeared much sooner, had not the Author waited for the *printed* publication of the Sermon, which was earnestly expected; but so many weeks having elapsed, since it was delivered, it is presumed, such a design (if it ever existed) is laid aside.

SOUTHAMPTON,

JAN. 6, 1796.

Advertisement to the Second Edition.

A second Edition being called for, the Author has made a few Corrections, and Additions to the Notes.

As the Author has received no Intimation from Dr. M. respecting the Letter, either in a public or private Manner; May not the *Public* as well as Himself be authorized to conclude, that Dr. M. tacitly acknowledges the Facts stated are not misrepresented; and that the reasonings grounded on them are just and convincing?

July 13, 1796.

A LETTER, &c.

REVEREND SIR,

IT will be a sufficient apology for this PUBLIC manner of addressing you, to state, that, before the LORD BISHOP of *Exeter*, with his Chaplain; the Chancellor of this Diocese, with the neighbouring Clergy; the MAYOR and CORPORATION; your own Parishioners, and a large number of our fellow Townsmen, in your Sermon at the Consecra-
tion, in the

those Protestant Dissenters who do not use a prescribed form of Prayer. I shall, therefore, present you with a few remarks on some parts of your Sermon;—not severely to re-criminate, but calmly to defend their injured character from your misrepresentations.

The good sense, the liberality, the knowledge of the more discerning part of the public will be a sufficient shield to ward off any malignant effects of your aspersions among *them*. But there are other men, of narrow minds, contracted reading, ignorant, and bigoted, who may imagine all that their Minister said was true, and that the Dissenters were quite frightened, and sunk down, under a consciousness of the justice of the charge, were it to meet with no reply; otherwise this paper would not have been written.

No person who feels the generous sentiments of liberality working in his breast,

could have taken any just offence at a minister of the Church of *England*, for defending the forms of her Liturgy. Though I differ from my brethren in the establishment, as to the *bondage* of an absolute form, from which, (though on the most pressing occasion) there must be no deviation, and to which no addition can be made:* yet, Sir, I am no bigot against *all* forms. I revere, I admire, I relish, and can heartily join with most parts of your prayers; and so far are the Dissenters in this town from degrading and contemning them, that I doubt not many of them would have occasionally attended your Lectures, had they not been so unkindly aspersed. Their Minister, Sir, often speaks in his public Dis-

* Not even on the happy preservation of our beloved Sovereign, from the late atrocious attack, on his way to and from Parliament; for which, Thanksgivings have been offered to Heaven by the Dissenters, without waiting for a Form, with such hearty unanimity and affection, with such "*enthusiasm*"† too, as I trust Dr. M. himself would not have accounted "*nonsense*."†

courses of the Liturgy with respect; quotes it as a collateral support of the doctrine he advances; and sometimes adopts its petitions in his "*extemporaneous effusions.*"†

But while we thus feel towards you, is it not natural to ask, what necessity there was for you to attack the Dissenters? Could you not defend your own principles and practice, without carrying the war, with the weapons of abuse, into their borders? Was it not a pity, when the preacher left the desk to ascend the pulpit, that he should have forgotten the excellent spirit, and the doctrine of the prayers, he had there been reading, and only have remembered the shape and the form of them? Is it not to be lamented, that whenever his zeal appeared, it flashed out, not against error and vice; not against pride and sensuality; not against those who break the sabbath, and *despise* ALL religion; but merely against

* Terms which Dr. M. applied to extempore prayer.

the MANNER in which some *Christians* and *Protestants*, of the same faith, though in a different communion, perform their devotions? Had you received, Sir, any provocation from these people? they opposed not, nor reviled the Church of England, but went on quietly in their own worship; they had not behaved to you with any incivility; I can assure you, on the contrary, that the Protestant Dissenters, with their Pastor, held you in esteem; spake of you with respect; and, you know, Sir, that some of them have treated you with liberality, wishing to cultivate good neighbourhood by all means consistent with their own principles. Was it then generous, was it manly to treat them as you did, (when they could not reply any thing in their own behalf) before so respectable an auditory? Were you kind, to say what might leave a disagreeable impression on the minds of strangers concerning the Dissenters of this town, as if *they* were peculiarly wild and enthusiastic? Is this the way to make them your

friends, and to preserve their esteem? *—
 But I further ask, is it agreeable to your sacred character, as a minister of the gospel of peace, to stir up the dying embers of old prejudices into a flame; to endeavour to raise bigotry from the grave, in which the candour of wise and moderate men had wished it to have been for ever buried; and to set Church People and Dissenters one against another? Above all, I would ask, whether this is a *time* to sow the seeds of discord among neighbours? Is it politic, is it wisely judged, when the fury of party spirit is abroad with her torch, to set men's passions on fire, for Dr. M. to give his countenance to any thing that may encourage such a spirit? †

After

* There are many very respectable families of Dissenters in the parish of All Saints.

† Attempts have lately been made to prejudice the public mind against Dissenters in general, as enemies to the Constitution, as by law established, and as hostile to the good old doctrine of the Church of *England*. I beg leave to say, that after a long and

After these queries, with surprize we may well put one question more, and that is, What could possibly induce a gentleman of Dr. M's *prudence* to do so?—I can only think of two motives, to one or other of which it may be attributed: the one is, an overflowing zeal for the Church, which might make him fear lest his parishioners should be led astray, or perhaps a hope to make converts from among Dissenters;—but if so, I fear his zeal has outrun his judgment and his prudence, as I know many of his own flock censure the attack as illiberal; and as to the Dissenters, they are more confirmed by his Discourse than

extensive acquaintance with Dissenters of all denominations, I know no persons more sincerely and warmly attached to the King and Constitution; and as to their orthodoxy, I will take upon me to affirm, because I am sure it is capable of demonstration, that, taking in all denominations of Dissenters throughout this part of the country, the friends to the Doctrinal Articles of the Church of *England*, are in the proportion of thirty to two at least, who differ from them, and I believe it is the case in most parts of England.

ever, in the reasonableness of their own practice: the other possible motive, which occurs to my thoughts, I will not suggest; whether it exists or no, I must, Sir, leave to the determination of your own heart.

Sir, my business is to defend ourselves from the charges brought against us. The Dissenters of the last age, under the name of "Independents," were first attacked by you. They were represented as pouring out their "extemporaneous effusions" in "enthusiastical nonsense," &c. As you were speaking of prayer in *public worship*, I would observe, the charge must relate to *public worship only*.

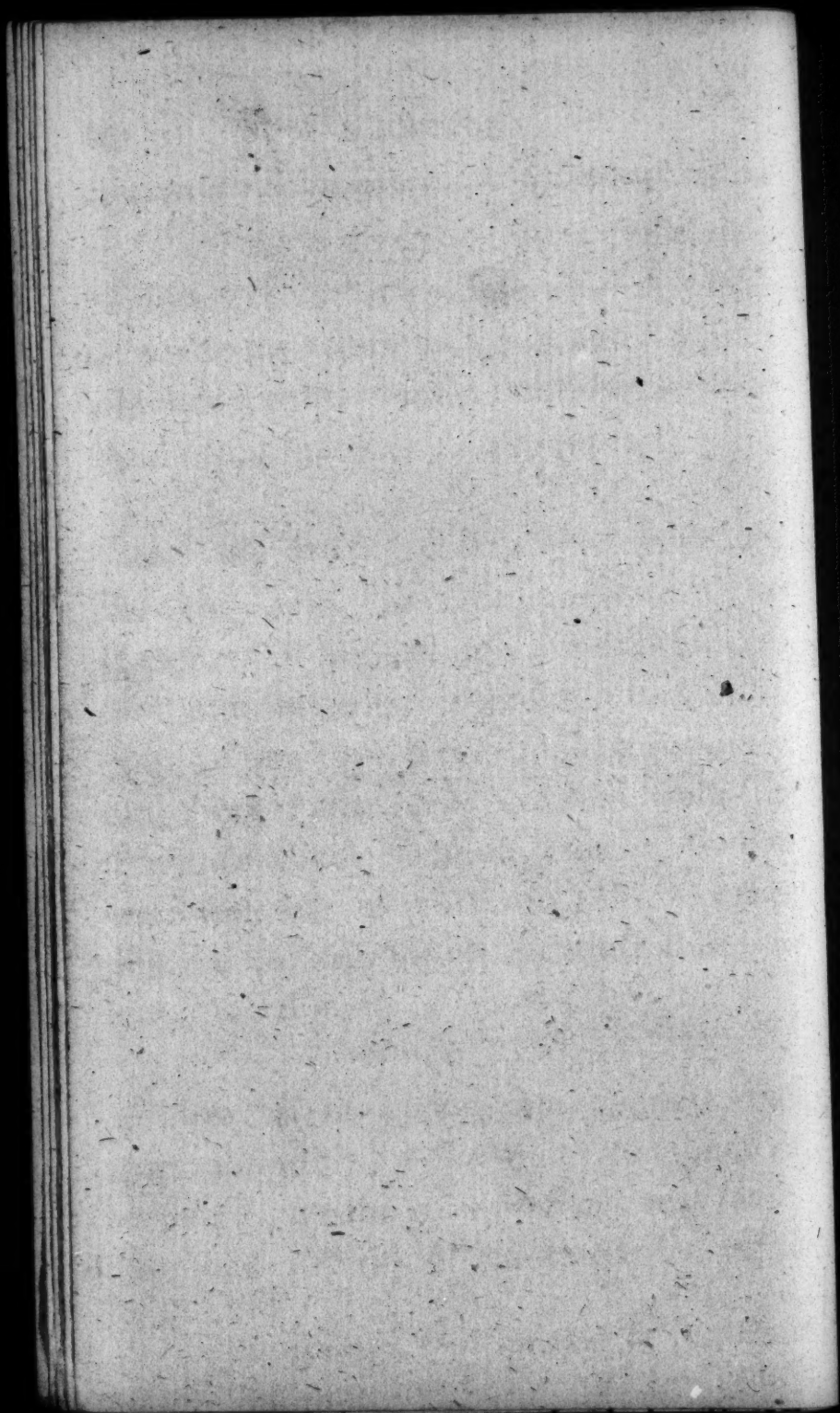
Now, Sir, the persons that conducted that part of worship in the times you spake of, were men for the most part, of great learning and abilities:* educated in public

* "Bartholomew Day was fatal to our Church
"and Religion, in throwing out a very great number

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schools, they afterwards studied, and graduated in the English Universities. Let their works speak for them, which are full of argument and sound erudition:* is it likely then, is it possible, whatever ridiculous representations the profane wits of the day, or party-writers might have made of these men, that they could utter unmeaning nonsense?

Neither

* I might here refer to the extant works of some of these men, who, for the depth of their researches, the variety of their learning in the Classics and the Fathers, and their acquaintance with Biblical knowledge, were celebrated by their contemporaries of the Church of England, and are highly esteemed by moderns. See, *Gale's* 'Court of the Gentiles;' *Peli* 'Synopsis Criticorum;' the Writings of Dr. *Owen* against the Socinians and Remonstrants: *Goodwin*, *Gouge*, *Howe*, and hundreds of other names which are taken honourable notice of by those who knew them well; by *Calamy*—'Account of Ejected Ministers;' in the 'Biographia Britannica;' 'Encyclopædia Britannica;' and even in Mr. *Wood's* 'Athenæ Oxonienses.'

Neither did they disown the lawfulness of a prescribed form of worship. Many of them would have used a *Liturgy*, nay would have continued in, or returned to, the Church, had a few alterations been made, and some things omitted, which they thought *savoured of Popery*, such as moderate Church Men themselves owned were *indifferent*, and which they wished not to have been *imposed*; but such was the temper of the times, that for such things as these, near two thousand pious and laborious ministers were ejected from their livings.*

It will not be controverted, Sir, that there were wild and hot-headed men in

Several of the Nonconformist Ministers were offered Bishoprics and Deaneries at the Restoration—an evident proof they were not such men as some have represented them.

* See *Burnet's 'History of his own Times,'*—vol. I. p. 258--9. *Calamy's 'Life of Baxter,'*—vol. I. p. 142, see also the Reformed Liturgy at large, in the Appendix to that Volume, and *Palmer's 'Nonconformist's*

the army, and among the sectaries, during the civil war, who despised learning and order, and ran into extravagancies. But was it fair and generous, was it not unjust and unrighteous in you, to describe a *whole body* of men to your audience, by the characteristics of a *contemptible few*? Let me reverse the scene, and ask you, Sir, whether you would think it right and candid for modern Dissenters to declaim against *all* Consecration and Dedication of Churches, as absurd and superstitious, because *Archbishop LAUD* used so many ridiculous rites at the Reconsecration of St. Catharine Creed?*. The only thing that can be pleaded in your favour is, that you did not so well know, as is to be wished, of whom you spake, and were not sufficiently acquainted with the facts of which you affirmed.

* See *Rushworth's Collections*, vol. II. p. 77; *Burn's Ecclesiastical Law*, vol. I. p. 299, 300; *Neal's History of the Puritans*, vol. II. p. 210. 8vo

But, Sir, from this general invective against the Nonconformists of the last century, you descended to similar charges against the mode of performing public prayer among Dissenters of the present time. 'Tis true, you were pleased to hint, there might be some men of talents capable of making a decent prayer, on "the spur of the occasion;" but you grossly misrepresented and held up to ridicule, in a general way, a body of men, with whom (and it is your best excuse) you are very little acquainted. Had Dr. M. ever attended their meetings? Had he heard many of their ministers? Why then did he pass *so large* a censure? Had you done the Dissenters that honour, you would have found how the business of public prayer is managed by their ministers. They are men who are well acquainted with the Holy Scripture; portions of which, taken from the most sublime and devotional parts, after being well digested by meditation, study, and prayer, they are habitually committing

to memory, and arranging in such order, as to have them ready *ad unguem*; suitable to the various cases of mankind, which may occur.

From this store they obtain the principal materials, and most striking expressions of their public prayers; by use and habit, by cultivating an habitually devout temper, and, above all, through the aid of the Father of their Spirits, their supplications and thanksgivings are offered to Heaven, in great measure, in "words which the Holy Ghost teacheth;"* I mean, Sir, in scriptural language. Their petitions, &c. are *methodically arranged*, connected, and combined, so as to avoid confusion and vain repetitions; so *comprehensive* as to take in all the common cases of men and sinners; and yet so *diversified* as to keep off the dulness of absolute uniformity on one hand; and, on the other, to excite the at-

tention, to be adapted to the *new* circumstances, both spiritual and temporal, which may arise, in their congregations, in the church of God in general, and in the world at large.—'Tis true, Sir, our "moods" (to use your own term), that is, the health of our body, the state of our animal spirits, and the views and feelings of the mind, may be various at different times; but when they are not so lively, our ministers do not depend on what may "by chance come into their heads:"* but can habitually pursue a well known method, and can express themselves in sacred language (with which they are well acquainted) with as much propriety, facility, and decency, as in a prescribed form; though not with the *pathos* and *variety* of happier moments. And here, give me leave to ask, are there not seasons when the reader at the desk is indisposed and tired? does he not sometimes wish to get away to his avocations?

* Another of Dr. M's terms.

and *then*, is the service read with the *care*, the *solemnity*, and the *devotion*, as if he were in a good "*mood*?"

You observed, as an objection against our mode, that the people not knowing the petitions beforehand, were not prepared to join in them with their hearts. Let me ask how the primitive Christians obviated this difficulty in the earliest ages, and during the first three hundred years after Christ, when there were no prescribed Forms of Prayer? * How is it in common conversation?

Do

* During the time of Christ and his Apostles, we have no shadow of an instance of a *prescribed* and *imposed* form; unless the *Lord's Prayer* be considered as such; but even *that* is not given in the same words by the different Evangelists who quote it, which would have been done, if intended as an *absolute form*. Nor is it supposable, that they confined themselves to that set of words *only*, on *all* occasions. It appears to have been given by our great Master, rather as a *model* than as a *form*. See Lord Chief Justice *Hale's Meditations on the Lord's Prayer*, p. 431.

Do people require previous forms? Do they not apprehend our meaning in a moment, and give their reply immediately?—But your statement is not true in fact, so far at least as it relates to the Dissenters.

As to the practice of the Primitive Christians, after the Apostles, read the declaration of the learned *Lord Chancellor King*; “It was the Priest that solely pronounced the public prayers, without the voice of the people; and indeed it was impossible for the people to respond, since they had *no fixed public Form of Prayer*, except the Lord’s Prayer; which Lord’s Prayer they frequently, though *not always* repeated: and then, as to their other prayers, every bishop or minister of a parish was left to his *liberty and ability* therein.”—See Enquiry into the Worship, &c. of the Primitive Church, within the first 300 years after Christ. I. edit. part ii. p. 33.—See also numerous Quotations from the earlier Fathers, on the subject of Public Prayer; and Reasonings and Conclusions grounded on them; from page 30 to 53, which are well worth the attention of those who wish to be further acquainted with the subject.

To these may added Bishop Burnet’s Observations on the Introduction of the Liturgies of St. James, St. Basil, &c. in the fourth century. History of Reformation, part ii. p. 72.

For the Dissenters, in general, are so well acquainted with the different parts and method of prayer, that they *can* and *do* join in public devotions with as much facility and readiness, as your people do in a known and established form. Nay, I will add, that an attentive and serious person, though a stranger to their mode, will be able with as much ease to follow their petitions, as one unaccustomed to your form would be to join in *it*. And here, we may reasonably ask, since, as you say, people are not prepared to join in any prayer but a prescribed form, *how you came to offer any petitions before your Sermon*, besides the usual Collect, or some prescribed form that the people knew full as well? Was not this an evident departure from your own principles; and is not every instance of the like kind in your brethren, a tacit acknowledgement that the objection above-mentioned is not sound?

As to *Bishop* ATTERBURY, from whom you gave us a long quotation, though his writings are admirable for their elegance, yet, perhaps, neither his religious or political principles will give the deepest stamp of authority to his sentiments. The public need not be told he was inimical to the present reigning family and constitution; for treasonable practices against which, he was found guilty by his peers, and was banished his country. Will you permit me to present you with the words of *another Bishop* of your Church, who wrote ‘a Discourse on the Gift of Prayer?’ That ingenious and excellent Prelate observes, “there are two
“ extremes which usually hinder men from
“ a proficiency in this gift; First, when
“ they so confine themselves to the help of
“ books, and particular set forms, as not
“ to aim at or attempt after any other fur-
“ ther improvement of their own know-
“ ledge and abilities: Secondly, when men
“ altogether depend upon sudden sugges-
“ tions.”

“ tions.”—“ For any one so to sit down and
“ satisfy himself with his prayer-book, or
“ some prescript form, as to go no further;
“ this were still to remain in his infancy,
“ and not to grow up.”—“ And if it be a
“ fault not to strive and labour after this
“ gift, much more is it to jeer and despise
“ it, by the name of *extempore prayer*, and
“ praying *by the Spirit*; which expressions
“ (as they are frequently used by some men
“ by way of reproach), are, for the most
“ part, a sign of a profane heart, and such
“ as are altogether strangers from the power
“ and comfort of this duty.”—And again
says the same author, “ Whereas it is com-
“ monly objected by some, that they can-
“ not so well join in an unknown form, I
“ answer, *that is an inconsiderable objection*,
“ and opposes all kinds of forms that are
“ not publicly prescribed. As a man may,
“ in his *judgment*, assent unto any divine
“ *truth*, delivered in a *sermon* which he ne-
“ ver heard before; so may he join, in his
“ *affections*,

“ *affections*, unto any holy *desire*, in a *prayer*
“ which he had never heard before.”*

From the whole, Sir, it will, I trust, appear to the candid and unprejudiced mind, that the *manner* in which public prayer is performed by the Dissenters, is decent and solemn, and calculated to answer the purposes of devotional addresses to God. Their ideas and terms are grave and connected, and frequently expressed in the sacred language of the Holy Scripture. Their mode is *authorized* by the example of the ministers and churches in the first and purest ages of Christianity. It is still used in the established Church of Scotland, and by most of the foreign Protestant churches. It is *methodical, comprehensive, concise*; it has so much *uniformity as, in language well known*, to express the *general cases* of worshippers; and yet admits of such *variety* as to suit new circumstances that may arise. In a

* See Bishop *Wilkins's* ‘Discourse concerning the Gift of Prayer,’—p. 8, 9, 10. 8th edition.

word, it has all the advantages of that invaluable “liberty wherewith Christ has made us free.”*

I presume not to enter into the *comparative merits* of the different modes,—yours and ours: it is not within my plan,†. I do not condemn those who are advocates for a form. I honour and love all sincere Christians, however they may differ from me in the exteriors of worship; and I wish all bigotry, *on both sides*, to be banished from the world.

Before I conclude, I take the liberty to suggest what appears to me the source of your mistakes, concerning prayer. The reasoning of your Sermon, went on the

* Gal. v. 1.

† If any wish to see this part of the subject discussed, they may consult *Bishop Hall's Defence of Remonstrance to Parliament*, in Vindication of ancient Liturgies—and a Book entitled *Smectymnus*, written in reply to the Bishop—also, *Pierce's answer to Dr. Nichols*, in his *Vindication of the Dissenters*. Part iii. chap. 4. second

principle that prayer was solely the work of the human faculties, without any special divine assistance; and that the fervour of social devotion depended on sympathy, or, if I may so speak, was enkindled by the collision of the social affections. Indeed, Sir, I suppose it may be *partly* so, but not to such a degree, as to exclude the influence and assistance of the Spirit of God, which was never once hinted at: you spake altogether so philosophically on the subject, as if you had not heard “whether there be “any Holy Ghost.”* Nay, you appeared to treat those who professed any dependence on his influences, without a set form, as “enthusiasts,” pouring out their “non-sense.”†

I ask

* Acts xix. 2.

† I take leave to introduce here a passage from the truly venerable Bishop Hall; every one acquainted with his celebrated writings, knows him to have been a great champion for the Church of England, and it is very remarkable, the quotation is from a book which

I ask you, Sir, as a *metaphysician* and *philosopher*, believing in the immateriality of the human soul, whether there is any thing *absurd* and *irrational*, in the idea that the Father of our spirits should have access to our spirits, and direct us to good thoughts, and fill us with good desires ?

I ask

“Far be it from me,” (says the pious prelate) “to dishearten any good Christian from the use of conceived Prayer in his *private devotions*, and, upon occasion, in the PUBLIC. I would hate to be pouring water upon the spirit to which I would rather gladly add oil. No. Let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty ; let both the sudden flashes of our quick ejaculations, and the constant flames of our more fixed conceptions, mount up from the altar of a zealous heart unto the throne of grace, and if there be some stops and solecisms in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music in the ears of that God unto whom our prayers come. This is not to be opposed in another, by any man that hath the true operations of grace in himself.”—And, again (adds the amiable

I ask you, Sir, as one who, I presume, acknowledges *the existence and suggestions of the Devil*, whether, as it is confessed, that we are exposed to his temptations, and that criminals are moved and instigated by that *worst and most malignant spirit*; it can be reasonably denied that the *great and good SPIRIT* should excite us to, and help us in, that which is good, and especially in pouring out our hearts in prayer?

I ask you, as a *believer in the Holy Bible*, whether the assistance of the Spirit in

“prayers, is that which I have ever *allowed, ever practised*, both in private and *public*. God’s is a free spirit, and so should ours be in pouring out our *voluntary* devotions upon *all* occasions; nothing hinders, but that this Liberty and a public Liturgy should be good friends, and go hand in hand together, and *whosoever* would forcibly separate them, let them bear *their own blame*. The over-rigorous pressing of the *Liturgy*, to the *jussling* out of preaching, or conceived prayer, *was never intended by the law-makers, or moderate governors of the church*.” See Bishop Hall. Defence of his Remonstrance to Parliament, &c.

prayer, is not spoken of in that sacred book as the *common privilege of all real Christians*? Does not PAUL say, “Likewise the Spirit “also helpeth our infirmities : for we know “not what we should pray for as we ought; “but the Spirit itself maketh intercession “for us?”* Does he not advise the Ephesians to pray in or with the Spirit?† And does not JUDE exhort Christians to “pray in or by the Holy Ghost?”‡

I humbly ask you again, *as a Minister of the Church of England*, whether *this is not the doctrine of your own Liturgy*? You acknowledge (Second Collect at Evening Prayer), that it is from God, “all *holy desires*, all good counsels, and all just works “do proceed.” You constantly pray in both Morning and Evening Service,—“*and take not thy Holy Spirit from us.*” In

* Romans viii. 26.

† Eph. vi. 18.

‡ Jude, 20.

the Collect at the Communion, you implore God,—“Cleanse the thoughts of our hearts *by the Inspiration of thy Holy Spirit.*” In the Collect for Quinquagesima, you beseech the Lord,—“*Send thy Holy Ghost,* and “pour into our hearts that most excellent “gift of charity,” &c. At Easter, you acknowledge that God “*by his special grace* “*preventing us, does put into our minds good* “*desires.*” On Sunday after Ascension-day you “beseech the King of Glory not to “leave us comfortless, but to *send to us his* “*Holy Ghost to comfort us.*” On the Ninth Sunday after Trinity, you say, “Grant to “us, Lord, we beseech thee, *the Spirit to* “*think and to do* always such things as be “rightful,” &c. On the Tenth Sunday after Trinity, you intreat, “Let thy merciful ears, O Lord, be opened to the “prayers of thy humble servants; and, that “they may obtain their petitions, *make* “*them to ask* such things as shall please “thee.” And, on the Nineteenth Sunday after

after Trinity, you pray, "O God, forasmuch
" as without thee we are not able to please
" thee, *mercifully grant that thy Holy Spirit*
" *may in all things* direct and rule our
" hearts."

Such, Sir, are the truly devotional and humble supplications, which are used, some *daily*, others *weekly*, and others *annually* in your Churches; with the sentiments of them I do most fervently join, and so do by far the greater part of Dissenters. And what, Sir, do they express, but *that the Holy Spirit doth help our infirmities; and especially in the important duty of prayer?* You must, therefore, as a *consistent* Minister of the Church, beware that you do not rashly bring the charge of enthusiasm against others, who believe in the influences of the same Divine Comforter, which your own prayers so frequently acknowledge.

Should you condescend to ask me, *how*
the

the *Spirit* is expected to help our infirmities? I reply,—not to inspire us, as he did the *Apostles* and *Prophets*, with *new revelations* and *words* immediately dictated to our minds, without any previous knowledge, thought, or endeavours; but, by his gracious influences, he *composes* and tranquillizes the Soul; fills it with a *reverential awe* of the Divine Presence; makes it *sensible* of its *wants* and *miseries*; enables it to *recollect* expressive language, suitable to our ideas and feelings; *assists* it with faith, fervour, and hope, to plead the promises of God, through Jesus Christ, and to offer our thanksgivings with gratitude. Thus, Sir, I presume, the Spirit “helpeth together
“with, and over against * us,” to discourage

* “συναντιλαμβάνεται.” (Rom. viii. 26.)—“Colaborantes adjuvat; as when another man sets to his shoulder to bear a part with us, in lifting of any burden.”—Bishop *Wilkins*, ut supra, p. 7.

Abp.

rage lounging sloth on the one hand, and daring presumption on the other.

It would be easy to make other animadversions on your Sermon; but as the *defence* of our own principles, and not an *attack* upon yours, was my original aim, I now take my leave, with great respect for your character; with my most cordial wishes for your health and prosperity; and with my fervent prayer, in the language of your own Church, that "Almighty God, "who alone worketh great marvels, may "send down upon our Bishops and Curates, "and all Congregations committed to their

Abp. Tillotson, though an advocate for forms, and does not appear to be a great friend to "extempore effusions," (a term which *he* uses with *some discrimination*) says, "by the same spirit we are assisted "in our prayers to God, and directed what to ask of "him," and after quoting the above-mentioned text, adds—"that is, he *suggests to us*, such petitions and requests, as are fit for us to put up to God." See Tillotson's Sermon on the ordinary Influence of the Holy Ghost, Ser. 201, Vol. 10, p. 277, same edition.

“charge, the healthful Spirit of his grace;
“and that they may truly please him, pour
“upon them the continual dew of his bless-
“ing.”

I am,

REV. SIR,

Your most humble Servant,

WILLIAM KINGSBURY.



